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A LAMENT FOR THE US SOLDIER VICTIMS OF THE A-BOMB EXPERIMENT IN NEVADA

by KURIHARA Sadako

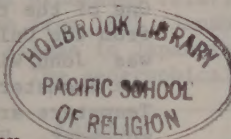
The soldiers
Hid themselves in the shelter
When the ray of light blasted
They saw their hand bones
Like a picture taken by an X-ray,
In the glowing desert
The searing air
Burned the exposed areas of their bodies,
The falling of death ashes at the site
Went unrevealed to the soldiers,

After 20 years
Many died of cancer
A large percent of them
Lost physical balance from leukemia,
Also, people living near the experiment
site
Complained of weakness and dizziness,
Many children and youth
Suffered abnormal thyroid glands,
But the Atomic Energy Commission
Did not accept the facts
Neuroses from other causes was their
diagnosis.
The speed of A-Bomb experiments
Accelerates with more speed, more explosive
power.
It continues without limitation,

The parents of a soldier
Who lost their son from leukemia
With deep grief for the son
Who was killed as a guinea pig
Sent his name and picture saying,
"Please let him sleep with the victims
of Hiroshima."

The monument at Hiroshima Peace Park
Is a memorial stone for all people,
At that Peace Park
Without boundaries of nationality
The death of all those people
Holding hands together
Is singing with silence
In the sleepless nights.

(Translation from the Japanese)



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Wherever in the world an A-bomb experiment takes place the survivors of the Hiroshima bomb and others hold a demonstration to halt A-bomb experiments at the Hiroshima memorial Peace Park. The 126th demonstration of 1979 was held on the afternoon of August 6.

HIROSHIMA--AUGUST 6, 1979

"A new disease resulted from the first A-bombs: acute radiation illness... cancer continues to increase. The fast pace of technology has outpaced love and caring for people... We the people of the nuclear age suffer from psychic numbing that has allowed the construction of 45,000 nuclear warheads... Neutron bombs will soon be made in the United States, (from which) people would die of brain swelling in 48 hours. The brain cells will enlarge, producing increased pressure inside the skull. Confusion, delirium, stupor, psychosis, ataxia... and fever result; there follows a period of lucidity, then sudden death... All of us are guinea pigs on the nuclear altar... The people of Hiroshima have an important message to tell the world. There is little time left. No other issue is more important than nuclear disarmament... This (effort) is for our babies and descendants. We must all rise up to stop the destruction and devolution of our planet. This is the ultimate in preventive medicine."

This is a portion of the message delivered by Dr. Helen CALDICOTT from Australia, member of Boston Children's Hospital Medical Center, at the 1979 World Conference Against A & H Bombs in Hiroshima on August 6.

THE CONFERENCE AND RELATED EVENTS

The Conference aims were: "For the Relief of Atomic Bomb Victims; For the Liquidation of All Nuclear Weapons; For the Preservation of the Human Race from Extinction."

August 5--The Paper Crane March to the Prefectural Gymnasium was followed by a Mass Rally and by workshops related to the conference aims.

August 6--Thirty thousand people gathered in the rain for the morning Memorial Service at Peace Park. The skies and the whole earth seemed to be weeping--for the countless people who died in Hiroshima and Nagasaki or those who survived the bombings--for the governments which have not yet learned the lesson of Hiroshima and which threaten all people with extinction. The

Mayor, representatives of the Japanese government, Hiroshima and Nagasaki citizens, and Hibakusha spoke and offered flowers in memory of the dead; all to the accompaniment of solemn music. The Peace Declaration was an urgent reminder that nuclear tests continue and that the nuclear arms race is expanding; using up the earth's limited resources and threatening all with death from radiation.

One of the two labor union representatives from the United States with whom I talked was John Williams, a Black, representing the Teamsters' Union. I asked if many Teamsters are active in the anti-nuclear movement. He replied, "Not as many as I would like. But there comes a time when we have to be *ourselves*, to take responsibility as individuals, and do what we need to do... If the invitation from *Sohyo* had been broader, many more labor union people would have participated and would have returned to the U.S. to spread the word."

I joined the sit-in protesting the most recent nuclear tests by the U.S. and Russia; sitting beside Prof. OGURO Kaoru of Hiroshima Jogakuin, who lost his wife and two-year-old daughter in the Hiroshima bombing.

Twelve thousand people from 22 nations gathered for the afternoon session of the World Conference. Reports and appeals were given by well-known people as well as by many ordinary persons. Rolf BJORNERSTEDT, head of the UN Center for Disarmament said, "My hope (is that) all people will work to prevent human extinction." Dr. John SOMERVILLE of the USA told us that the Mayor of Hiroshima had said that he was unable at this time to accept officially the proposal by the Mayor of Harrisburg, Pa. that Harrisburg and Hiroshima become sister cities. Dr. Somerville appealed directly to the *people* of Hiroshima to express their acceptance of the proposal by the *people* of Harrisburg *now*. Approval was given by a loud applause. Peggy DUFF of England gave a brief report of the Tokyo Conference. Because the arms race continues to gather momentum, and because of growing concern about nuclear power, the Conference accepted as a priority the need to pressure our governments to act on these issues. There were appeals by a man from Okinawa, by women of Nagasaki and Hiroshima who are Hibakusha, by a high school student for peace education, by an American widow whose husband died of bone cancer last year. KURIHARA Sadako read her poem "Let a Baby Be Born!" (see JCAN #550). A children's choir sang "One World." The leaders of the four Japanese groups working on the nuclear problem

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RIGHTS FOR ALIENS IN JAPAN

"The immigration authorities in Japan have maintained a basic policy of discrimination against foreigners. The nationality law which requires that a child's status be based only on the status of the father is one form of this kind of restriction. The naturalization law requires one to change to the use of a Japanese name rejecting thereby the validity of the original names. In the past no one has seriously considered relationships of equality with foreigners in Japan." said TANAKA Hiroshi of Aichi University during the July 25th meeting of the Asian Women's Association. The subject of the particular session of this group concentrated on issues related to rights for aliens in Japan.

Tanaka delineated the historical processes relative to legal changes in status for Koreans and Taiwanese residents in Japan from 1895 (Japan's domination over Taiwan) to the present. The total number of registered aliens in Japan in 1976 was 753,924 of which 86 percent were Korean residents in Japan. The geographical distribution of foreigners in four major cities in 1978 is as follows:

	Total	Koreans	Chinese	Americans
Osaka	193,852	184,884	6,033	634
Tokyo	110,862	73,490	13,611	8,654
Kobe	83,964	69,972	8,842	1,096
Nagoya	58,630	56,017	925	612
Total (Japan)	766,884	659,025	48,528	21,396

Only four percent of Koreans came to Japan as aliens after 1945 which means 96 percent of them were residents before 1945. In the historical process of Japan's colonization of Korea, they were brought to Japan and made Japanese nationals, but since 1945 they became registered foreigners in Japan without passport.

Tanaka questioned the intent of the word "Kokumin" (people) in Article 25 of the Constitution (all people shall have the right to maintain minimum standards of wholesome and cultured living) as opposed to Article 30 (the people shall be liable to taxation as provided by law). The word "people" in these articles are intended to express different levels to inclusion whereas even the Korean and Chinese who have permanent residency here are denied protection, for example, under Article 25, while Article 30 is applied to them.

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joined hands to symbolize their unity.

IMPRESSIONS

A much needed further step was made toward unity. A worldwide people's movement is gaining strength over the excessive political emphasis. The influence of the NGOs is becoming stronger. Religious groups are becoming more active; even some who have not shown much concern previously. But governments still seem indifferent to the basic problem.

SOME THOUGHTS ABOUT THE FUTURE OF THE ANTI-NUCLEAR MOVEMENT IN JAPAN

1. I think that our hope is in a *people's movement*, not in governments. Governments will not act unless there is an overwhelming demand from people. Increasing and unrelenting pressure must be exerted.

2. The beginnings toward *unity* of the Japanese anti-nuclear movement must be carried forward rapidly to make possible an effective United World Conference in 1980 which can be well publicized for maximum participation by people of many nations. Without unity in Japan, the world movement is

handicapped.

3. The building of *networks* is essential. The persistence of concerned individuals and groups in Japan in keeping the nuclear problem before the world is cause for thankfulness. Now being added is the united voice and action of Mobilization for Survival in the United States and of like movements in other nations.

4. *Peace education* must be carried forward vigorously in all nations through schools, religious organizations, town and neighborhood groups, libraries, etc. Even among the Japanese, many people are indifferent to and/or uninformed about the nuclear threat.

5. The problems of nuclear weapons, nuclear power plants, and uranium enrichment plants must be attacked as *one interrelated problem*.

The World Conference contributed strongly to mutual encouragement and renewal, which are necessary for continuing effort. It gave me hope. It also challenged me to work more strongly. #

by Harold RICKARD

Dentists Apologize For Discrimination

The Metropolitan Dentists' Association has apologized to a Korean resident of Japan for excluding her from its Tokyo college for dental hygienists last December because she was a foreigner and promised to end discrimination.

The protracted dispute ended last week when association officials put the apology and promise in writing after a campaign by Kazuo Ando, the girl's teacher at Mejiro Gakuen private high school, a Korean pastor and several young Japanese, who demanded that the dentists recognize and stop "this terrible misconduct of racism."

The 18-year-old student's application to the college was rejected last December on grounds she was a foreigner. Her nationality is South Korean. She complained to her teacher, and Ando ascertained that foreigners were eligible to take the state licensing examination for the profession.

He protested to the dentists' association until the girl was permitted to take the college entrance examination, and she was enrolled in February.

However, the dispute continued because the girl's supporters demanded that the association recognize its "deep-rooted racism" and come up with an official apology. It refused.

The dentists' group rejected further talks on the matter for five months, but resumed discussions last month after metropolitan health officials suggested they might intervene.

At the resumed meetings, association officials admitted that the school's regulations once contained a nationality clause, and that they continued to bar foreign applicants even after the controversial article was repealed.

Finally, at last week's meeting association officials presented the student's supporters a note promising an end to the exclusionary practice and no discrimination against foreigners who gain admission.

(Mainichi Daily
News
July 19, 1979)

CHANGING PEOPLE

by Helen POST

How do you achieve this kind of victory (see above clipping) that not only resolves the wrong but changes people?

During the past four years, the Research Action Institute for Koreans in Japan, which supported the dental hygiene school case, has been related to a number of such victories. Underlying its work is the conviction that discrimination in society will be changed only when people themselves change--those discriminated against and those responsible for the discrimination.

To find out what kind of a "methodology" has grown out of RAIK's experience, we talked recently with two of its leaders, RAIK Director LEE In Ha and Secretary BAE

Jong Do,

RAIK was born, Lee explains, out of the 1974 court decision which instructed Hitachi, Inc. to reinstate PARK Chung Suk, whom it had fired because he is Korean. That case made two things clear: 1) the fact that Koreans born and raised in Japan are indeed discriminated against in Japanese society; and, 2) in the process of confronting discrimination, people are changed.

Lee cites two examples of the latter. In the midst of the struggle against Hitachi, Park found himself becoming a responsible person in society. And Lee himself was changed. "I had been a 'good preacher' to my people--the Korean people in Japan--but I had never fully understood their pain, so I had never been able to touch their lives deeply. By participating in the Hitachi case, I became more human. I became able to be a real pastor to them in their suffering."

"When the Hitachi case was over," continued Lee, "we realized that fact finding and changing of people should not end there. We must work to change Japanese society and ourselves. What contribution could the church make?"

The Korean Christian Church responded by establishing RAIK to dig out the facts about discrimination and feed them to people awakening to the situation. It was also necessary, as Christians, Lee added, to think theologically about discrimination.

"When we began," recalls Bae, "there was little material available to collect, and few groups to share it with. We found that we had to encourage relationships between existing groups and nurture other groups, like church young people."

The handful of groups which supported Park formed the National Council to Combat Discrimination Against Ethnic People in Japan (commonly known as *Mintoren* for short), and RAIK has helped this organization to grow, encouraging their local activities related to unions, education, children's programs, employment, and others.

"These days it is getting harder to pinpoint cases of discrimination," claims Bae.

"Companies try harder to hide it. They insist that 'it was just a clerk's mistake,' and offer to make the loan, rent the apartment or admit the student immediately to avoid confrontation." RAIK goes beyond these hurried, superficial resolutions.

"If we stop there, the same thing will only
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occur again," says Bae. "We have to go deep into the very nature of their thinking," adds Lee. "into the feeling and value system deeply rooted in their hearts."

A meeting is requested where those involved can sit down with the officials. But the response to such request is, inevitably, refusals, shutouts or the cancellation of meetings tentatively agreed to.

"All you can do then is maintain constant pressure," says Lee. Participants in local movements, frustrated by the adamant attitude of officials, devise various strategies--sitting down on the premises at a busy time as they reiterate their request, explaining their cause to passers-by, calling on directors in their homes, passing out handbills, etc. Other groups around the country give support through letters and petitions. RAIK's ability to mobilize national and international support is an important aspect of its role.

Meanwhile board members or officers try to maintain an appearance of innocence and unity, but eventually cracks begin to appear. Often discrimination is found to be entwined with internal politics, face-saving and self-interest. But gradually, a member of the board, from conscience or futility, begin to raise the possibility of meeting with some of the group.

Eventually, the two sides are able to sit down together. The local action group and supporters insist on being involved, even though it may cost some a day's pay, and evening meetings are urged so that as many as possible can attend.

Meeting face to face, officials try to present an image of themselves as persons who would never discriminate against Koreans: "Some of my best friends are Koreans..." or "Here is a picture of me and dentist friends in Seoul..."

When their turn comes, the Koreans tell stories of their individual lives, of their families, the details of their suffering from discrimination in Japanese society. For the Koreans who had never spoken out before, the experience is a "conversion" leading to further reflection, questions and further involvement.

Japanese supporters present also speak out. A school teacher tells how he came to understand the problem of discrimination through contacts with Korean students in his school. The Japanese involved in the movement are not in it because they feel sorry

for the "poor Koreans," but because they feel they have to help redeem Japanese society, that Japanese society has to be changed, and that Japanese must be involved with this struggle.

Gradually, there has developed enough sophistication in method to steer away from accusations: "You are bad, I am good." When one Japanese says to another, "I, too, have made mistakes, but this is what I have learned..." Lee says, "it is like the voice of their conscience."

By listening to the moving stories the people tell, the hearts of the board members are touched, and their self-defense is broken.

Lee describes his own role as one of "relativizing" the situation--bringing it into the wider context of what it means to be human. He feeds his definition that "To be human means not to let oneself be discriminated against as well as not to discriminate against anyone. I point out that the mark of being human is being able to listen to and feel another's pain."

"In speaking," Lee adds, "I do not refer to Christian convictions, although my understanding (that people become more human through an encounter) comes from the Bible and my Christian faith."

In some instances, there are not only apologies but also promises to help re-educate others. For instance, Lee has been invited to lecture on the background of the Korean population in Japan to loan association employees.

RAIK's people-centered style differs from that of other groups that depend on the power of their organization, sending their top echelon to get government leaders to "open the doors."

When the Fifth Mintoren Conference meets in Kawasaki, November 2-4 of this year, an attempt will be made to broaden the base by including, as well as 200 Mintoren participants, several hundred other young people, and to dig into the question of social structures and value systems to see why discrimination occurs.

Each case RAIK has taken up so far has brought new understanding of the process of change and another victory. Sustaining the momentum is the motto: "If we go into this, we're going to win it," and they do. #

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As other examples of discrimination against foreigners in the laws, Tanaka pointed to alien registration requirements, "kokumin" pensions disqualifications, lack of financial aid to Taiwanese and Korean children and war-bereaved, and deportation of approximately 40,000 people who were taken to Sakhalin in the USSR. It is not clearly indicated in law, but aliens in Japan are disqualified from positions in central and local government offices, in housing under the Japan Public Housing Corporation, for loans with institutions that extend low interest loans to the public, and from entering judicial organizations.

Tanaka also gave examples of social and economic discriminations against Koreans by individuals and the general public, such as the Hitachi job discrimination case and the dental school discrimination case (see p. 4).

Tanaka pointed out the bureaucratic attitude seen in the government's attitude to Vietnam refugees. Just before the Tokyo Summit in June the government announced its acceptance of a limited number of Vietnamese refugees, and also hurriedly ratified the International Covenant on Human Rights. By observing past government actions, he said it can be seen that changes are made only for diplomatic expediency. The government believes that compared with Vietnam refugees the issue of Korean residents in Japan is not as crucial to Japan's international image and relations. He added that this attitude of exclusiveness in laws causes the great lack of serious evaluation by Japanese, whose responsibility for colonization and oppression during the war was only glossed over by simple bowings during the allied occupation.

Rights for aliens in Japan are regarded as obtained rights which imply a debt of gratitude to the government rather than as universal human rights. It is an urgent necessity that a persistent struggle be maintained for changes in these laws.†

-Aiko CARTER

A Comment

THE PORTION ON BURAKU IN REISCHAUER'S BOOK, "THE JAPANESE"

Recently Harvard University East Asian scholar Edwin Reischauer's book, "The Japanese" was published by Charles E. Tuttle Co. in English and by Bungeishunju in Japanese. The portion on "buraku" people on pages 36 and 161 in the English version are completely

omitted in the Japanese, Rev. HIGASHIOKA Sanji, (Hikone Church, Kyodan) who is a leader of the Buraku people comments on this matter.

After reading Dr. Reischauer's writings on buraku I noticed that his understanding of the Buraku problem is less informed than that of the average Japanese. Dr. Reischauer explains the Buraku in the book as "a sort of outcast group...usually called burakumin or 'hamlet people,' a contraction from 'people of special hamlets.' This group ...probably originated from various sources, such as the vanquished in wars or those whose work was considered particularly demeaning..." (p. 36). Present levels of research have proven that such theories as these alleging different racial origins, vanquished in wars or particular occupations are false. This kind of misinformation is not even in the central government report, DOWA TAISAKU TOKUBETSU SHOCHI HŌ (Special Measures of the Integration Policy). This kind of misinformation is rejected in integration-oriented education for elementary schools and high schools. I think that Dr. Reischauer wrote this portion with a prejudice against Buraku, having taken his material from some books which do not touch on the present reality. It is regretful that he did not have a chance to meet with the actual realities of the Burakumin when he was U.S. ambassador to Japan from 1961-66. This misinformation given academic respectability continues the prejudice against Buraku people among readers of the English edition.

It is also a very serious issue that the Japanese translation omitted this section on the Buraku people. Dr. Reischauer's mistakes from ignorance and prejudice relative to this issue should be corrected as a responsibility of the publishing company. It is the responsibility of the Japanese as a natural task of the people to educate others according to the basic measures of the integration policy.* I expect greater efforts from the publishing company in leading the public with greater and more sincere research on the Buraku issue. By avoiding direct confrontation with this problem the company moves to default.

*(The Buraku issue in the first 14 pages of DOWA TAISAKU SHINGIKAI TOSHIN (Report of the Integration Policy Council) summarizes the problem as follows: In the historical evolution of Japanese society a group of Japanese was placed in economically, socially, and culturally powerless positions and discriminated against in the feudal structures. This minority group was formed in

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the early and middle part of the Tokugawa era (1600-1867) by regulating residential areas under the authority of the feudal state. In August 1971, because of intervening pressures on the government such as needed tax revenues, increased military recruitment, an international diplomatic pressure, official emancipation was enacted but with no guarantee of freedom in the social sphere. Three approaches to the improvement of the Buraku people's condition were proposed in this report: 1. government action, 2. economic assistance, and 3. individual effort. The report made basic human rights the legal basis for ending discrimination. (*Japan Christian Quarterly*, Summer 1976, p. 181).#

BLIND CHRISTIANS MEET

The Japan Council of Christian Evangelism for the Blind, organized in 1951, and an associate member of the NCCJ, is more ecumenical than the NCCJ in the sense that membership comes from far more denominations than are represented in NCCJ member churches. The Council held its 21st General Assembly in Hakone, Shizuoka on July 30-31, followed by a national retreat meeting on July 31-Aug. 1. The assembly was attended by 102 delegates and 30 volunteers with 163 people participating in the latter meeting.

One of the important reports to the assembly was related to their recent concern with Asia in sending five people of the Japan-Southeast Asian Blind Christians' Fellowship team two years ago to Singapore, Malaysia, Thailand and Hong Kong. In the last three years two teams were sent to Korea. A bridge of new fellowship among blind Christians in Asia has been built by sharing the difficulties and joys of life and witness. The Council is now preparing to welcome 15 delegates from Korea,

Another emphasis in the assembly was the felt need to awaken the roles for the blind in the churches in generating solidarity with other disabled persons through sending delegates to the committee of the NCCJ Task Force of Disabled Persons and the Church. The retreat meeting was truly a celebration in itself with spiritual enthusiasm in an atmosphere of being one family with God. I have come to realize that the time has come for blind Christians to pursue a crucial role in the renewal of the church.#

SHOJI Tsutomu

PUBLIC EDUCATION PROGRAM ON BURAKU

There is obviously much re-education to be done regarding the history and present situation of the Buraku people. As one step towards deepening the understanding in Japan, a Public Education Program will be conducted on Sept. 20, 3:00 p.m., at the Kyodan Conference Room, Christian Center Building. This event, organized by the Task Force on the Problem of Discrimination Against the Burakumin, requires the attendance of all members of the NCC Executive Committee as well as all NCC staff. #

OBITUARY

Two figures long prominent in Japanese society and Christian activities died recently.

Rev. ENDO Sakae, pastor of the Aizu-Wakamatsu Church of the United Church of Christ in Japan and director of the North Japan Mission Association, died Aug. 8 at the age of 75. Endo was widely known both for his evangelistic efforts in the agricultural area of the Tohoku and in international exchanges with the United States and Asian countries. His book, *Kaeru no koe* (The Voice of the Frogs) expressed his philosophy of the importance of grass-roots evangelism.

Rev. NISHIMURA Sekikazu, 79, who devoted much of his later life to the pacifist movement, died August 15. Pastor of the Katada Church of the United Church of Christ in Japan, Nishimura entered politics and served three terms each in the House of Representatives and the House of Councillors as a member of the Japan Socialist Party. Following his retirement from the Diet he held positions in the Japan Chapter of Amnesty International and the Japanese Parliamentary Committee of the World Federation.

In 1965 Nishimura was a member of a five-man team sent by Christians in Japan to appeal to Christians in the U.S. and to the U.S. government to end the Vietnam war. It was also Nishimura who first reported about the torture suffered by SOH Joon Shik, a Korean resident of Japan imprisoned in Korea on charges of espionage, following his interview with Soh in 1974. Nishimura has been president of the Association for the Liberation of the Burakumin. #

A-Bomb 'Mini-Library' Attracts Young Readers

A small collection of works depicting the atomic bomb holocausts of Hiroshima and Nagasaki has attracted the attention of young visitors to a municipal library in Hoya City, suburban Tokyo.

The collection, called "the A-bomb mini-library," was created three years ago at the urging of Hiroyoshi Nagaoka, 47, a resident of Hoya and collector of materials related to the A-bomb attack.

In letters he sent to readers' columns of newspapers across the country, Nagaoka, who is also the author of "the history of nameless people attacked by the A-bomb," asked readers to

send him A-bomb literature to help him establish a collection in some public library.

After receiving about 600 books from around the country, he started the mini-library at the Shimo-Hoya Library in October 1976 with the addition of some 250 books from his personal bookshelf.

The library curator Tsuneo Kuroko, 45, who is a friend of the collector, also decided to lend out the A-bomb literature to those living outside the city for prolonged lending periods.

The mini-library includes a famous picture book "Pikadon" by Toshi and Iri Maruki depicting the infernal scenes of the atomic strike on Hiroshima as well as "the city of corpses" by writer Yoko Ota. Both books are now out of print.

According to Kuroko, the book most favored by schoolchildren is the picture story narrating the tragedy of the A-bomb attack "Hadashi no Gen" (barefooted Gen) by Keiji Nakazawa.

Junior high and high school students also visit the library frequently to borrow the literature, the curator said.

Japan Urged To Aid Korean A-Bomb Victims

SEOUL (Hapdong-Kyodo) — The International League for Human Rights of Korea Monday urged Japan to provide to the surviving Korean victims of World War Two atomic bombing the same medical treatment and compensation as those given to the Japanese victims.

The call was made on the occasion of the 34th anniversary of atomic bombing of Hiroshima, Japan.

In a statement the organization urged the dispatch to Korea by Japan of a few medical personnel a year for the treatment of an estimated 30,000 victims residing here would not solve all their problems and agonies. It called on the Japanese government to present a measure designed to fundamentally solve the problems of treatment and compensation instead.

An estimated 100,000 Koreans were victimized in the 1945 nuclear bombing of Hiroshima, of which 30,000 survivors are residing here.

Textbooks Feature Misery Of Wartime

Textbooks for elementary school pupils, to be extensively revised for the first time in nine years next school year starting April 1980, will contain more explanations of the Second World War.

Six social studies textbooks for sixth graders, for example, will devote an average of 5.3 pages for explaining the war, popularly known in Japan as the Pacific War. The present average is 4.5 pages.

The style of the descriptions will also change. At present, the war is described as something like a chronological event. The new textbooks are putting greater emphasis on the presentation of the miseries of the war in a more concrete and visual way.

This change is considered to be related to the fact that more and more teachers, who have actually experienced the war, will be retiring and that most of

new teachers belong to the postwar generation.

One textbook, for instance, contains a quotation from "Rabbit of Glass," a popular novel on an air raid in Tokyo. Another explains such air raids with colored illustrations and a third uses a political cartoon. Pictures of the atomic bombings of Hiroshima and Nagasaki are also included.

One textbook for third graders also offers an account of an air raid during the war in the course of its explanations on "our home town."

"These changes represent an improvement," said a spokesman for the Japan Teachers' Union Wednesday, the 34th anniversary of the war's end, but he said that the new textbooks are not yet ideal. He pointed out that these textbooks fail to explain who was responsible for the war.

CLOSING PRAYER

You, my little ones!
You know very well
What "justice" means:
"Justice" is
By no means to draw one's sword;
"Justice" is
Never meant by making mother lament.
You are all
Mother's dear ones,
My little ones!
You can understand what it means.

(This poem by YAMADA Kazuko was the closing prayer in the ceremony of the 1979 World Conference Against A & H Bombs in Tokyo, August 1-3, 1979.)

The illustration on page 1 was done by NÓNAKA Minoru, a member of Maita Church, (Kyodan) in Yokohama.